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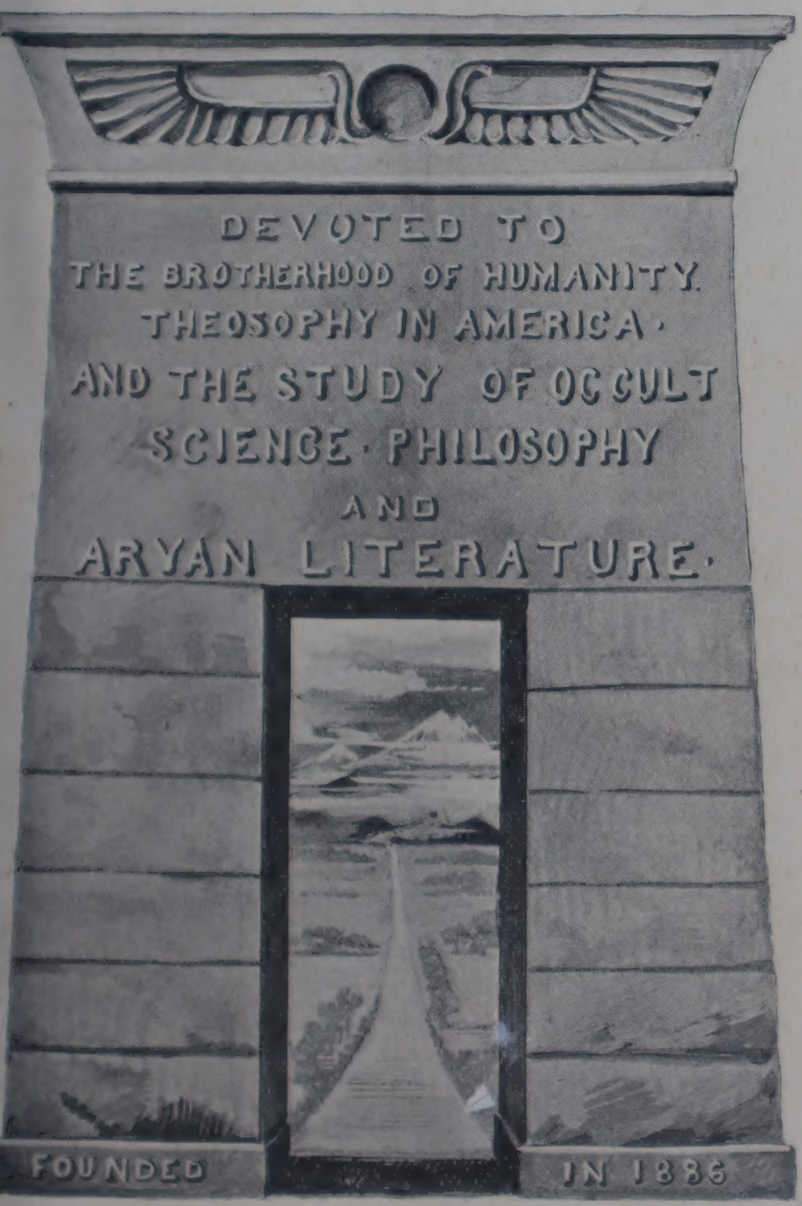

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THEOSOPHICAL SOCIETY IN AMERICA
1120 SIXTH STREET, S.E., CANA

AUM.

Hitherto I have been an exile from my true country; now I return thither. Do not weep for me: I return to that celestial land where each goes in his turn. There is God. This life is but a death.—*Hermes Trismegistos.*

A man winnows his neighbor's faults like chaff: his own he hides as a cheat the bad die from the gambler.—*Dhammapada, v. 252.*

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Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

AUTHORSHIP OF SECRET DOCTRINE.

A GOOD deal has been said about the writing of *Isis Unveiled*, and later of the *Secret Doctrine*, both by H. P. Blavatsky. A writer in the spiritualistic journals took great pains to show how many books the first work seems to quote from, and the conclusion to be arrived at after reading his diatribes is that H. P. B. had an enormous library at her disposal, and of course in her house, for she never went out, or that she had agents at great expense copying books, or, lastly, that by some process or power not known to the world was able to read books at a distance, as, for instance, in the Vatican at Rome and the British Museum. The last is the fact. She lived in a small flat when writing the first book and had very few works on hand, all she had being of the ordinary common sort. She herself very often told how she gained her information as to modern books. No secret was made of it, for those who were with her saw day after day that she could gaze with ease into the astral light and glean whatever she wanted. But in the early days she did not say precisely to the public that she was in fact helped in that work by the Masters, who gave from time to time certain facts she could not get otherwise. The *Secret Doctrine*, however, makes no disguise of the real

help, and she asserts, as also many of us believe, that the Masters had a hand in that great production. The letters sent to Mr. Sinnett formed the ground for *Esoteric Buddhism*, as was intended, but as time went on it was seen that some more of the veil had to be lifted and certain misconceptions cleared up; hence the *Secret Doctrine* was written, and mostly by the Masters themselves, except that she did the arranging of it.

For some time it was too much the custom of those who had received at the hands of H. P. B. words and letters from her Masters to please themselves with the imagination that she was no more in touch with the original fount, and that, forsooth, these people could decide for themselves what was from her brain and what from the Masters. But it is now time to give out a certificate given when the *Secret Doctrine* was being written, a certificate signed by the Masters who have given out all that is new in our theosophical books. It was sent to one who had then a few doubts, and at the same time copies were given from the same source to others for use in the future, which is now. The first certificate runs thus:

I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced, and which of the peculiarities of the "Blavatskian" style of writing it will be found to most resemble? The present is simply to satisfy the Doctor that "the more proof given the less believed". Let him take my advice and not make these two documents public. It is for his own satisfaction the undersigned is happy to assure him that the *Secret Doctrine*, when ready, will be the triple production of [here are the names of one of the Masters and of H. P. B.] and —— most humble servant," [signed by the other.]

On the back of this was the following, signed by the Master who is mentioned in the above:

If this can be of any use or help to ——, though I doubt it, I, the humble undersigned Faquir, certify that the *Secret Doctrine* is dictated to [name of H. P. B.], partly by myself and partly by my brother ——."

A year after this, certain doubts having arisen in the minds of individuals, another letter from one of the signers of the foregoing was sent and reads as follows. As the prophecy in it has come true, it is now the time to publish it for the benefit of those who know something of how to take and understand such letters. For the outside it will all be so much nonsense.

The certificate given last year saying that the *Secret Doctrine* would be when finished the triple production of [H. P. B.'s name], ——, and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it; and then you can verify the correctness of

this presently forwarded copy. And it may then be well to indicate to those wishing to know what portions in the *Secret Doctrine* have been copied by the pen of [H. P. B.'s name] into its pages, though without quotation marks, from my own manuscript and perhaps from ——, though the last is more difficult from the rarity of his known writing and greater ignorance of his style. All this and more will be found necessary as time goes on, but for which you are well qualified to wait.

ONE OF THE STAFF.

THE WHITE CROSS KNIGHT.

ONE day Bertrand had gone into the town with some of his companions. As they passed the place where the Sages and Philosophers were wont to gather, they observed that the crowd was even greater than usual; so much so that some stood in the vestibule and some even on the outer porch.

"Let us go up," said Bertrand, "and hear that which is being taught."

So they ascended the steps and not without difficulty came near enough to the door to see the Teacher to whose words all were so eagerly listening.

He was a man of venerable aspect, a Sage who spoke of things mysterious and deeply hidden, and not to be understood save by those whose feet had entered upon the Path of Knowledge.

Though the youths listened attentively they could comprehend little of that which he taught. Soon they whispered one to another, "Let us depart." And so they stole silently away. All but Bertrand; for though he understood not the words of the Teacher they seemed to burn within his heart, and there was something about this man which he had never before observed. It was a light which shone from his breast, and at times when he appeared most earnest in delivering the message of the Master it shone with a dazzling radiance. The lad could not determine whence it proceeded. At times it appeared to him that he could plainly perceive a white cross upon his breast; and then again it was hidden by the folds of his garment.

So absorbed did he become in watching this light that he forgot all else, and was only aroused when the speaker ceased and the listeners began to disperse. Then he slowly descended the steps with the others, but he had no mind to seek his young companions. Instead he went on like one in dream until he was beyond the town and had penetrated deep into the forest. Here he seated

himself on a mossy stone beside a still, deep pool, musing upon what he had seen.

Suddenly he was startled by a voice which asked:

"Why think ye so intently upon the Light and the Sage from whose breast it shone?"

Bertrand looked up and saw one much like the Teacher upon whom he meditated. So he replied without hesitation:

"The Light was glorious, and I felt that so also must the words have been, could I but have understood them."

"The Light is glorious because it proceeds from the One Source. And the words thou hast heard are the words of Truth."

"But tell me," said Bertrand, "what is this which the Sage wears, and of what is it the symbol? To me it seemed like a cross of purest white."

"It is; and it is worn only by those who are faithful in the service of the Master."

"How is it attained? May I, even I, hope to reach it?"

"Truly thou may'st. It within the reach of all, even the lowliest."

"But how is it to be won?"

"By seeking the Path and walking therein."

"But tell me, Master, how is the Path to be found?"

"There is but one way: the way of duty. That will lead thee into the Path."

"But I am so weak, so ignorant; I know not how to take the first steps: yet would I win and wear the cross."

"As I have said, thou mayest. If thou art fully determined to become a Knight of the White Cross, thy weakness will be aided, thy ignorance guided."

"O, Master!" cried Bertrand, starting up, "I am truly so determined, I am ready even now to go with thee and to become thy pupil. Shall I follow thee to thy dwelling?"

"Nay," said the Master. "The way for thee lieth not so. Alone must thou walk. Yet at thy need will I come to thee. Farewell!"

Even as he spoke the last word he had disappeared. But not before Bertrand had caught a glimpse of the White Cross gleaming on his breast, so that he knew he also was a Knight.

The youth went back to the duties of life. Yet in his heart he carried the memory of these things and the hope of winning the cross. His school-days passed, and he took the place in the world to which his name and rank entitled him. He endeavored to rule his estate with kindness and justice. He wished to enlighten the people and provide the means of education for their children. In

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the midst of these occupations, surrounded by congenial companions and loving friends, time passed swiftly and pleasantly. Yet he forgot not the words of the Sage, and he longed to receive and wear the shining cross which should proclaim to all his acceptable service to the Master.

One evening as he walked alone musing on these things, the Sage who had promised to become his teacher stood before him.

"On what dost thou now meditate?" said he.

"On the duties of life and the way of their performance. Thou said'st the way of duty led into the Path. Have I not walked in that way?"

"Thou art so walking; but thou hast not yet traveled far."

"What more can I do?"

"Nay, ask not of me. Inquire within. There wilt thou find thy highest counseler, there the kingdom wherein thou art to rule."

"Then I have not yet earned the cross?"

"Not yet," replied the Sage.

Now there was war in the land and Bertrand went into the field. The war was to decide a question of justice and right; so he fought bravely in the cause of truth. Privations and wounds he bore without murmuring. Most of his wealth he gave to sustain the cause. His estates and territories were laid waste and devastated by the enemy, led on by one who had ever been his rival and his most deadly foe. His beloved wife and a young child perished through fright and exposure, so that his heart was wrung with the anguish of bereavement. But at last there was peace, and what men called right prevailed. Bertrand returned to his ruined and desolate home. Bitterly he thought of him who had wrought the ruin of his family, and sought to find means to avenge them.

One night as he sat alone, mourning over the desolation of his life and hopes, the Sage again stood before him.

"O my Teacher!" cried Bertrand. "Thou findest me indeed changed. Thou hast spoken to me of the kingdom within. Of a truth none other is left to me. And the inner—it also lieth in ruins."

"But canst thou not rebuild?"

"Nay; my losses are beyond repair. And yet could I but gain the cross, I might, perchance, be able to rise and press on. Hast thou brought it?"

"Nay, not so. Thinkest thou it is I who can confer it upon thee? There is but One—even the *Master*—who can do that."

"Where shall I find that *Master?* Once more I entreat thee, tell me, that I may arise and go to Him."

THEOSOPHICAL SOCIETY IN AMERICA

"And again I answer thee, seek within."

"And what shall I find there save ruin and desolation?"

"Thou wilt find the Highest. The only road to the *Master* whose symbol thou would'st wear lieth through toil and suffering and tears. The Kingdom of Heaven is within. When thou hast found it thou wilt also find the *Master* whom thou seest, for He dwells there."

Then Bertrand went into the councils of the Nation and for many years he toiled for the public good. He strove to amend the laws; to render the government equal and just; to aid and uphold the rulers who were least selfish and tyrannical. But he met with envy, ingratitude, and injustice. Those who desired to plunder the public hated and feared him. Constantly they schemed and plotted to ruin him in the estimation of the Rulers and the world.

At last, worn out with cares of State, saddened and depressed by the malice and want of appreciation and gratitude in those he had so arduously labored to serve, he sought again the solitude of his home.

"If I could have gained and worn the cross it would have secured me attention and respect, and my enemies would not so often have triumphed," he murmured sadly as he walked under the great oak trees.

Then again the Sage stood before him and asked,

"Dost thou still desire the cross?"

"When have I ceased to desire it? But it comes not, and I grow less hopeful."

"Nay, then, thou art nearer to it than formerly. But tell me, in all the years that have passed hast thou toiled and suffered for the cross only? Has no taint of ambition and self-seeking mingled with thy desires? Has not the thought of reward been ever with thee? Nay! hast thou not even thought more of the glory of wearing the cross than of serving the *Master* who would bestow it upon thee?"

Bertrand remained silent for a while. Then he said:

"Of a truth thou readest my heart more clearly than I myself have done. It may be even as thou sayest."

"Yea, truly it is. I have said to thee ever, Look within; for there wilt thou find the Kingdom of Heaven. That Kingdom is composed of thy subjects, and it is thine to instruct and bring them into obedience. All the desires and passions of humanity are thine,—thy servants if thou wilt train them into obedience and usefulness. But if thou dost neglect and permit them to rule,

they will make of thee slave and bondsman. Hast thou not read, 'A man's foes shall be they of his own household'? These are thy household. Make of them trusty servants, or they will become thy most deadly foes. Seest thou now how important it is to conquer thine own kingdom?"

"But this, O Master! is a mighty work."

"Thou sayest. But it is the work of all who would enter the Path and wear upon their breasts the emblem of the White Cross."

From this day Bertrand ceased to grieve over the apparent failure of all his schemes. He also ceased to cherish feelings of hatred and revenge toward those who had wronged him, and strove to forgive even those who had wrought the ruin of his house and the destruction of his family.

But this was not a thing to be speedily or easily accomplished. He found that the Kingdom within was vaster and more wonderful than all that could be found without. He also found that its subjects were harder to conquer and to keep in subjection than those he had met on the field of battle or in the council chambers of Nations. Nevertheless he would not yield, but kept ever a faithful watch over this kingdom, while busily employed in aiding his neighbors and toiling unceasingly for the welfare of all around him.

Yet many for whom he labored returned him evil for good; and one, the bitter foe who had wrought him so much harm, now openly taunted and reviled him, since he knew that he was striving to walk in the Path and therefore would not return his evil unto himself. And this to Bertrand was the bitterest draught that was pressed to his lips. Again and again he put it aside, declaring that he could not drink. But the thought of the *Master* would prevail; and a time came when he could listen to his enemy's revilings with calmness and say to him:

"Depart in peace; for thou art my brother, even though thou knowest it not. I will not sin against the *Master* by failing in love toward thee."

And it came to pass that as he sat one night in his chamber meditating on what he might do to reconcile this foe and turn him toward the Path, the Sage was again with him. A smile was on his face and he said in tones full of love and gladness:

"Peace be with thee, my brother."

"Nay," replied Bertrand, "I am but thy pupil."

"Tell me, then," said the Sage; "on what dost thou now meditate?"

"On one who is my ancient and most deadly foe."

"And thou wouldst seek revenge?"

"Nay, I would win his love."

"And hast thou ceased to care for the cross, once so highly prized?"

"Nay, Master! but more I prize the winning of my brother."

At that moment the cross of the Lodge shone out with such luster that Bertrand's eyes were dazzled by the radiance.

"O Master!," he cried, "how brightly shines the White Cross upon thy breast! Surely among the Knighthood thou art one of the highest."

"Nay, O brother! but look at thine own White Cross! for thou art one of us."

Then Bertrand turned to a large mirror near him and lo! upon his own breast gleamed a cross of glowing light. And it was not of silver; nor was it wrought of any metal nor of precious stones. But it was the pure and lambent flame of Love, the White Symbol of the *Master* which each must win for himself, and which no man giveth nor can take away.

STANLEY FITZPATRICK.

FACES OF FRIENDS.

OUR old friend Jerome A. Anderson is now President of the San Francisco T. S., and used to be in the old one, the Golden Gate. He is one of the hard workers who have made the Pacific district famous among us. The picture is as good a one as could be had, but does not show him exactly as he is. He is a slightly-built man who does not look as if he could endure the strain of work we have seen him under. He lives up on the hill near the old Mission and overlooking the city. In his house many theosophists have staid. There Col. Olcott and William Q. Judge lived while they were in San Francisco in 1891, and from there the Colonel went to the steamer that took him to India. It is a pleasant house on 20th street. The Doctor says that after it was built the astral shell of the builder who committed suicide bothered around a little, making noises, and then suddenly left for other regions of kama loka.

Dr. Anderson was born in Indiana, July 25th, 1847. His parents emigrated to Kansas a few years later, in which State he

DR. JEROME A. ANDERSON, OF SAN FRANCISCO.

grew up with almost no educational advantages, being far more familiar with Indian war-whoops than with their civilized congener, the college "yell". It must not be supposed that because of this he has acquired no education. His thirst for knowledge was insatiable, and by tallow lamps or the flame of hickory bark he spent hours poring over books in the evening after the rest of the family had retired.

It is a legend of his childhood that he never learned to read, being found by accident to possess this ability when four years old. Indeed, all his mental acquirements have been more in the nature of reviewing old and familiar studies than in the pursuing of new. Thus almost entirely unaided, this self-education enabled him to become first a teacher, and later a County Superintendent of Schools, in a State which had by this time developed a school system second to none. That this education was thorough is shown

by the fact that when he came to California he, without preparation, passed an examination in the Public Schools of that State embracing 27 studies with an average percentage of 96+.

At the age of sixteen he became a substitute for his father in the 16th Kansas Cavalry [State troops] during the campaign necessitated by the invasion of the State by General Price.

Mentally, he was a pure-minded boy of religious inclinations, and became connected with the Presbyterian Church while still young. But he soon abandoned the Christian faith, becoming first a Universalist, then an Agnostic, then a semi-spiritualist, and lastly a Theosophist. While doubtfully floundering among spiritualistic phenomena, an editor friend sent him a review, published in the Sacramento *Record-Union*, of the *Occult World* by Sinnett. This led to the purchase of the work, followed by that of *Isis Unveiled*. The same friend, then an editorial writer upon the *Morning Call* of San Francisco, and now its Managing Editor, sent him the first copy of the *Path*, which brought him into correspondence with Wm. Q. Judge, through whose influence he entered the Society as a Member at Large in 1887.

Dr. Anderson stands, in integrity and professional capacity, among the foremost of San Francisco physicians. Entering primarily the Medical College of Ohio, he completed his studies and took his degree at the Medical Department of the University of Cal., having earned his own expenses throughout by teaching. He has written many medical brochures, the most noted of which was his work upon the "Nutrition of the Fœtus", based upon original experiments and fairly marking an epoch in embryological physiology.

He was chosen President of the Alumni Association of the Medical Department of his University, and has been an active member of many regular Medical Associations. At a time, however, when all the honors of his profession lay apparently within his grasp, he deliberately put them aside—retaining only his Fellowship in the San Francisco Gynæcological Society—and entered upon that Theosophic work which still employs his best efforts.

Besides medical essays, he has written many short novels and numerous poems. The latter are collected with a view to future publication. He founded the *New Californian*, and edited it during its first year. His last literary work is the publication of a book of over 200 pages upon Reïncarnation, which he approaches from the scientific and philosophic aspect his scientific training and natural trend of mind make appropriate.

THE EARTH-CHAIN OF GLOBES.

No. III.

THE Editor has handed me a communication from a reader upon this subject which I insert here, as it on the one hand shows a very common defect of students—inaccuracy of reading, thought, and reference, and on the other will serve as a question which arises in other minds. It reads:

Please state in reference to the *Earth Chain of Globes* whether it is meant to be conveyed on page 159 of *S. D.* Vol. 1 that the "seven globes from the 1st to the 7th proceed in seven Rounds", that *each* globe *revolves seven times around the World Chain with its own particular development* [say *the Mineral Kingdom*], before the next in order [say the Vegetable Kingdom] appears on Globe A? Or does the Mineral Kingdom only go *once* around the World Chain from 1 to 7? In *Esoteric Buddhism*, Page 91, it is stated that the several kingdoms pass "*several times* around the whole circle as minerals, and then again *several times* as vegetables", but there is no distinct statement of this in *S. D.*—Yours, IGNOTUS.

Inaccuracies like those in the foregoing are not uncommon. They are constant and all-pervading. It is probably the fault of modern education, accentuated by the reading of a vast amount of superficial literature such as is poured out day by day. Any close observer can detect the want of attention displayed in metaphysical studies in contrast with the particular care given to matters of business and practical affairs of life. All those who are studying Theosophy ought to make themselves aware of this national defect, and therefore give the strictest attention to what they read upon metaphysics and devote less attention to the amount of such reading than to thinking upon what is read.

In the first place, the *Secret Doctrine* does not say on the page quoted, nor any where else, what "Ignotus" writes. Instead of reading as quoted, the passage is:

I. Everything in the metaphysical as in the physical Universe is septenary [p. 158]. . . . *The evolution of life proceeds on these* seven globes *or bodies* from the first to the seventh in Seven Rounds or Seven Cycles [p. 159].

I insert in italics the omitted words, the word *proceeds* having been put out of its place by "Ignotus". The error makes a completely new scheme, one unphilosophical and certainly not given out by the Masters. But though some may wonder why I notice such a false assumption, it is right to take it up because it must have arisen through carelessness, yet of such a sort as might perpetuate an important error. It follows from the restoration of

the passage that the Globes do not "revolve around the world chain". The supposition of the correspondent is not peculiar among the many hurried ones made by superficial readers. He first assumed that the various globes of the Earth-Chain revolved, in some way which he did not stop to formulate, in seven rounds —I presume in some imaginary orbit of their own—in what he called the "world chain", and then he went on adapting the rest of the evolutionary theory to this primary assumption. By reading the *Secret Doctrine* and the former articles on this subject in the PATH, the point in question will be made clear. Evolution of the monad, which produces and underlies all other evolutions, proceeds on the seven planetary bodies of any chain of evolution. These seven places or spheres for such evolution represent different states of consciousness, and hence, as written in the *Secret Doctrine* and attempted to be shown in these articles, they may and do interpenetrate each other with beings on each. Therefore all such words as "round", "around", "chain", and the like must be examined metaphysically and not be allowed to give the mind a false notion such as is sure to arise if they are construed in the material way and from their materialistic derivation. "To go around" the seven globes does not mean that one passes necessarily from one place to another, but indicates a change from one condition to another, just as we might say that a man "went the whole round of sensations".

As to the other questions raised, *Esoteric Buddhism* is right in saying that the monads pass *several* times around the globes as minerals and vegetables, but wisely does not make the number and order very definite. In the *Secret Doctrine* one of the Masters writes that at the second round the order of the appearance of the human kingdom alters, but the letter goes no farther on that point except to say, as is very definitely put in the *Secret Doctrine* on p. 159, para. 4;

> The Life Cycle . . . arrived on our Earth at the commencement of the fourth in the present series of life-cycles. Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter *having to develop and continue its further evolution through man.*

This states quite distinctly (a) that after the second round the order alters, and (b) that in the fourth round, instead of animals appearing as the first moving forms for the monads to inhabit, the human form comes first, preceded by mineral and vegetable, and followed by the brute-animal.

This change always comes on at any fourth round, or else we never could have evolutionary perfection. Other monads come

originally from other spheres of evolution. In a new one such as this the preliminary process and order of mineral, plant, animal, human must be followed. But having in two or three rounds perfected itself in the task, the monad brings out the human form at the turning point, so that man as the model, means, guide, and savior may be able to intelligently raise up not only humanity but as well every other kingdom below the human. This is all made very clear and positive by repeated statement and explanation in the *Secret Doctrine*, and it is a matter for surprise that so many Theosophists do not understand it.

For fear that the present may be misunderstood I will add. Although the order of appearance of the human form alters as stated, this does not mean that the whole number of natural kingdoms does not make the sevenfold pilgrimage. They all make it, and in every round up to and including the seventh there are present in the chain of globes elemental, mineral, vegetable, animal, and human forms constituting those kingdoms, but of course the minerals and vegetables of the seventh round and race will be a very different sort from those of the present.

But as what a Master has said hereon is far better than my weak words, I will refer to that. Thus:

> Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material.

WILLIAM BREHON.

SPIRITUALISM.*

THE subject of spiritualism brings us face to face with the history of the Theosophical Society and the true progress of the human soul. When Mme. Blavatsky came to this country in obedience to the orders given her by those she called her Masters and who are known to us as the Mahatmas and Adepts, it was with spiritualism here that she began. It was seen by the Masters that the new wave of inquiry had begun in those ranks but had been deflected into the channel of materialism miscalled by the high name of "spiritualism", and it was sought at first to give the spiritualists a chance to do what they might and ought for the sake of the western races. But the opportunity was not

* Read before Aryan T. S., February 28, 1893.

availed of at all: instead, ridicule and hate were thrown by them at H. P. B. Anyone who reads the published letters of the Masters can see the attention paid at first to this. One said that he was engaged in looking over the utterances of the mediums at their camp meetings, and H. P. B. often wrote her views as if she wanted to get into their ranks. She did wish to get there for the purpose of reform, but they would not let her in, and thus missed the greatest chance of the age. Letters were written by her to many people to have them help a new paper in Boston called the *Spiritual Scientist* as one that would give the right views about these matters, and she and Olcott wrote for the paper and gave money to it. It, however, died out soon. I knew the editor, and personally knew what H. P. B. and Olcott were then doing in that particular instance. She wanted to reform such abuses as paid and public mediums, and all the mass of wrong notion and wrong dealing with the whole subject, and especially she wished, as we do also, that things should be called by their right names, and that certain facts should not be accepted as proofs for theories advanced by mediums, and especially by A. J. Davis, as to the state after death and the power and nature of the forces that come to and about mediums. So it may be justly said that at first she had in mind to carry a reform in spiritualism at a time when the cycle permitted vastly more phenomena than now. And a student in Theosophy will see in this her knowledge of facts and laws of which so many are ignorant to this day. For it is the fact that then more psychic power was loose in the country than there now is, and also that it was bound, as years rolled on, to fade out to some extent. This is borne out by history, for it is hard to-day to find many good physical mediums, while then it was very easy and they were quite common. The world thinks that the reason that they have now grown rare is because of many exposures, but the real reason is that the *force* has for the time diminished Her desire, in fact her haste, was to take advantage of time before all was too late. And so when she found no acceptance among the spiritualists, she and Olcott began the Theosophical Society.

We are brought by the subject face to face with the problem of the nature and destiny of the human soul, because the facts of spiritualism are the facts of the soul's own life and of the various vehicles it uses for its experience of Nature. Spiritualists look at this subject in a material way and go at it blindly, endangering all who have anything to do with it. They speak of the life after death, and give details as to the facts of that life which are to the spiritually minded the grossest form of materialism, for they but

deify and enlarge in the most sensuous manner the life supposed to be led after death, a life modeled entirely on this poor mean existence of ours and not at all resembling what soul-life ought to be. They have merely made the old christian heaven a little more definite and gross.

The Theosophist must accept the facts of spiritualism or be accused of ignorance and bigotry. But his philosophy gives to those facts an explanation which takes in the real nature of man, without sentiment, wonder, or amazement. He looks for the right meaning at all hazards. It is folly and waste of time to go day after day to a medium and hear over again that which excites wonder. And the careful Theosophist knows it is also dangerous to seek mediums; it is better to stay away and try to understand philosophy first of all. Not a single thing seen at a *séance* but can be found in smaller measure elsewhere if you but choose to look, for the world is full of wonders every day, and each one's life has in it much that gives the explanation for what the spiritualist claims as exclusively his own. If you will watch your own life in its three stages of waking, deep sleep, and dream, you will find the key to all the mysteries of mind and even to the mysteries of the whole of nature. So in considering spiritualism you must not set it in a compartment by itself, but must examine every part of the subject with reference to the living man and the philosophy of that living man's constitution. If you do not do so, but go on looking at these phenomena by themselves, you will be all the time on the wrong road and sure to come at last to wrong conclusions about the whole matter. It is hence important for us to keep clearly in mind the sevenfold constitution of man as explained in Theosophical literature. Our septenary nature must be known if we are to know all that the psychical phenomena mean, and we must also remember that what we are really considering is not the body but the action of the soul itself in the use of its various sheaths sometimes called "principles". And also it is essential, if you wish to know the truth, that you should accept, and try to understand, the impermanent nature of all that is usually called "material", and "matter", and "objective". The dense may at once become the fluid, and the objective turn into the subjective; in the same way also the subjective may, by the operation of natural laws, become the objective, and the unseen is more permanent than the seen. If this is not accepted and realized, then there will be no hope of the enquirer's really knowing anything but the outside of all these strange phenomena. Set it down very carefully in the mind, then, that thoughts and ideas make shapes

of their own which have the power under certain conditions of affecting our senses in such a way as to seem objective to our waking cognition. This often happens in the realm of the psychic nature, and has deluded hundreds into thinking that to be spirit which was not spirit, but was of the very grossest part and essence of matter. And this brings us to the root of it all, which is that matter *in its essence* is invisible but at the same time far more gross than the matter we talk of daily. Almost to this conclusion such men as Tyndall and Huxley have been led when they tell you that it is impossible for us to really know anything of the essential or ultimate nature of matter.

In looking over spiritualism it resolves itself, so far as distinguishing it from other matters, into those phenomena called the coming back of the spirits of the dead, the materialization of forms said to be those of the dead and hence called "materialized forms", the carrying through the air of objects or the bodies of mediums, the writing of messages or the giving of them, and the precipitation of such messages in the style and handwriting of the deceased. Trance speaking, messages delivered in trance or not, speaking by inspiration, clairvoyance, and clairaudience, and all such phenomena are not distinctively the property of present-day spiritualism, as they have all been known for ages. But what I have laid aside as distinctive is quite wonderful to the ordinary lay mind, as we do not know how it may be possible for a tangible form to come out of the air, nor how a woman sitting in a trance may be able to tell many facts such as the name, the circumstances, and all such details about a dead man whom she never knew. And just here is the point of departure between the Theosophist and the Spiritualist. The latter says this proves that the dead man's spirit is present, but the theosophist denies it and says it is all done by some or all of three agencies, excluding kama-loka entities. The *first* is the astral remainder of the dead man, devoid of his soul and the conscience; the *second* is the astral body of the living medium; and the *last* the minds and astral bodies of those present. In these three agencies is the explanation of every one of the phenomena; the elemental sprites being included in all the three, as they take part in every movement in nature and man all over the globe and around it. That is why I have not given them a separate part in the matter. Our every thought stirs up and uses these elementals, and the motion of the wind, the rays of the sun, and the fluids of the body, with the motions of the organs, all do the same thing. These elementals are the nerves of nature, and not a thing can

happen or be done in any department of life that does not involve and use the sprites of the elements. By their aid, acting only under law, do our thoughts fly from place to place. They galvanize the deserted astral bodies of the dead, and thus, giving them a brief and wholly artificial life, cause them, like machines, to utter sounds, to repeat what they had been concerned in, to imitate the once active and ensouled person. This is about all the "spirit" there is in the communications from the dead. We might as well say that a lot of educated parrots left in a deserted house were the souls of the persons who had once lived there and owned the birds. Indeed, the illustration of the parrot is perfect, for a good parrot behind a screen could make you think that an intelligent man was hidden from view but speaking in a voice you hear and words you understand.

Take now the case of a "materialized form". Here you see, rising out of the floor or coming from the cabinet, an apparent human form which you can touch and feel, and which, in the very best case, utters some words. What is this? Is it real? Is it a spirit?

It is not a spirit. It is made from the astral body of the medium, and often from astral matter sucked out of the sitters who may be present. The medium furnishes the natural chemical laboratory in which the astral particles are added to the loose physical atoms of the persons near, so as to make a dense form from the subjective that becomes for a time objective, but which cannot remain. It will fade away. A framework of magnetic and astral particles is first made, and then is condensed by adding the physical particles from the bodies of those present. Then it becomes visible. But it has no organs. It could not be dissected. And did it last long enough to be sawed in two you would find that it was solid all through, or ethereal as you please, for the dividing line between those two conditions would be constantly changing. It certainly would not be the heavenly form of your departed dead. More likely it is made up by the great force of some person of a very bad and utterly depraved nature lingering in the sphere of the earth and unable to get out of it, but constantly desiring to gratify its old lusts.

This is the ancient explanation, and the same solution has been given by one or two mediums under what they call control. Once, some years ago, a medium in Chicago reported that one Jim Nolan, long dead but said to be a very learned spook, came to her and said that materializations were just as I have told you, and added, "Why do you suppose it useful or necessary for us to

make a new form for every new spirit that comes to you? We use the same old form over and over again, and we just reflect upon it from the astral light the face of those who are dead whom you wish to see."* He might have added that if the callers persisted in asking only for those who were still alive, the forms and faces of the living would also materialize from the cabinet. This experiment has not been tried by the spiritualists, but it would inevitably result in proving that others than the dead would appear, and would cover with doubt the question of the dead returning. For if a spirit materialized, which after all turned out to be the *simulacrum* of a living person, what proof would one have that all the other spooks were not also alive? This is just what Theosophy says. They *are* all alive, and are one and all fraudulent representations of those whose names are taken in vain. And until this crucial experiment has been tried and well tried, the spiritualist cannot properly assert that the dead come back and make themselves visible.

The imagination of both sitters and medium is also very potent. Not in making them see what is not there, but in giving the shape or form to what does come. I have seen by the side of a medium of weak picture-making power the forms of so-called spirits that looked as if made by an amateur, as if cut out roughly from some substance. This was because the medium had no ability to draw or picture a thing to himself, and so, the elementals having to follow the natural model in the medium's mind, had perforce to produce just what shape was there. But others there are who have good picturing-power, and so with them the spook is well formed.

This brings me to the precipitation or writing of messages; and here it does not make any difference about the ability of the medium to write or draw, as the model or matrix of writing or picure is fixed in the astral light, or ether, and makes it easy for the natural forces to produce an exact imitation of the writing of those who have died. As I have seen the writing of the *living* thus imitated in precipitation, I know that this is the process, and that the matrix or model is independent of the medium.

The laws governing the production of a precipitation of matter from space on to a surface so as to become fixed and visible on the paper or other material are the same in every case, whether done unconsciously by a medium or consciously by an Adept in the art.

The medium acts as the controlled and ignorant means; the Adept is the master, and at his own will, using the same laws,

* See *Religio-Philosophical Journal* for 1877.

brings about the same end. The difference between the two is just that which exists in the case of the person who throws a mass of paint at a canvas and produces, by an accidental combination of color, a sunset or other scene, and the artist who with knowledge and skill deliberately paints a picture. Other illustrations will occur to you of the same kind. In the realm of psychic force, however, the laws act with greater certainty and power, thus showing results more astonishing. So we may not say that the medium uses any of the laws consciously, but we can assert that the inner body, the astral one, of the medium may use these laws and forces in a manner not understood by the waking sense of the person.

Now when the Adept makes a precipitation he constructs with the developed imagination or picture-making power of the mind an image, exact in every detail, of the words or figures to be precipitated, and then, using the force of his will, draws from the air the carbon or other matter for the color. This falls like rain, condensed from the air, and is unerringly drawn into the limits of the picture thus made by the mind. The drawing force being continued, it gradually condenses on the paper, and you have the message or the picture. Of course there are some other details I have not given, but they are not now necessary for the explanation. The medium is the means for the same action helped on by the elementals.

The cases of slate-writing are not usually precipitation, but are the actual rubbing of the pencil on the surface of the slate, and this is always done by the astral hand of the medium urged on by the elemental forces and the vivified astral shells of the dead. The explanation of the resemblance to handwriting and so forth is as adverted to above, from the pictures in the astral light, the pictures in the aura of the sitters, and also those in the aura and mind of the medium. There is no spirit present but those enclosed in living bodies, and none of the messages will be any higher or better than the education and nature of medium and sitters and the sub-conscious impressions in the medium's astral body.

Objects have been carried through the air and even through walls in the presence of some mediums, and also sometimes the bodies of mediums have been levitated. How is this done? If you go to India you can see, by searching, the bodies of yogees levitated and objects sent flying through space. I have seen both there, as well as in the presence and by the conscious force of Mme. Blavatsky. In levitation of the human body the thing is

done by altering the polarity of the body so that it is of the opposite kind of electricity to the spot of earth beneath. The distance it will levitate depends on the force and strength of the polar change. This is not contrary to gravitation, for that law is but one half of the great law which should be called attraction and repulsion, or, in other words, sympathy or its opposite. Gravitation, in the opinion of Occultism, depends entirely on electrical law, and not on weight or density.

Carrying of objects through the air by no visible means is a feat of the elementals or of the astral hand of the medium. And hence we have to know all about the astral body. One of the powers of the astral body is that of stretching out to a distance of a great many yards.

The sending of a hard object through a wall is done with small objects, and then a portion of the wall equal to the size of the object selected is disintegrated, so that the small object may pass through. It cannot be done with very large things, nor with the human organized frame, except by the exertion of a vast amount of force not in the control of any one save a Master. I have seen H. P. B. push out her astral arm and hand for a space of over ten feet and draw into her physical hand an object at the other side of the room, and this is what she meant by "psychological frauds", as you did not perceive the arm and hand and were filled with wonder to see inanimate things move of their own accord, so far as you could tell. The medium does the same thing most of the time, and in very few cases are they aware that it is their own member that does it. But of course there are instances when the elemental sprites do it also.

Other phenomena belong to other fields. For all of them have been long before the world, and all that really distinguishes spiritualism from the rest is that it amounts to no more than the worship or following of the dead. It is not the worship of spirits at all. It is dealing with the dead shells of once living men and women. We hold that at death the soul flies to other states and leaves its coats of skin and of astral matter behind it. These should be let alone, as there is danger in them. They belong to other planes of nature, and if we wake them up, brutes and devils as they really are, we then subject ourselves to their influence and power. I say they are brutes and devils because the best of us knows that a part of our nature is not divine but is related to the earth and to brute matter, and is full too of all the passions and desires we have had in life. The soul being gone, there is no director to guide and prevent, and so we deal only with the gross

dregs of man when we attend *seances* or let ourselves become mediums. In sleep we see a slight but convincing evidence of this. Then we are gone for a time, and the body, left to itself, throws itself into unbecoming attitudes, snores, throws itself about, and may strike another: I have read of cases where a man in sleep has leaned over and killed the person lying beside him. "Oh," you say, "that was a nightmare". Precisely; it was; but it was the body of the man not controlled by his soul that did the act. It is the same with these spooks. They are devoid of soul, no matter who may have been the owner in life, and it is better to leave them alone and try on the other hand to develope and educate the living soul while it is in the body and is the real trinity, through which alone in any life real knowledge may be gained.

In a short paper it is impossible to fully treat this subject, as it brings up the whole of dynamics and science of psychic forces. But I have indicated the solution to all the problems that arise. For the present, until you have carefully studied the sevenfold constitution and the nature of mind with its powers, you may have difficulty with the matter except so far as concerns the historical and analogical arguments. These, together with the improbability deduced from absurdities of speech and action shown by the alleged spirits, should sustain the position taken so many years ago by H. P. Blavatsky and outlined above. And no one surely can doubt but that no truthful spiritual utterances—other than as to mere facts—can come out of the practice of sordid money dealings between mediums and enquirers. This is the bane of spiritualism, and should be eliminated at whatever great or painful cost. Until that is done no good can come out of that Nazareth

WILLIAM Q. JUDGE.

CORRESPONDENCE.

THE SUPPORT OF THE T. S.

WE gladly publish the following, referring members to PATH, March, 1891, *How the Society is Run.*—[ED.]

How many members of the T. S. care enough about their organization to inquire how it is supported? How many of them, not members of churches, contribute as much as they would expect to contribute to the support of their churches were they members of such? How many of them contribute nothing beyond their annual dues, or ever take the trouble to wonder who bears the burdens of the grandest work ever undertaken by man?

I should like members to reply.

The writer will be one of five hundred to bind themselves to contribute two dollars per month in addition to their present payments.

He will be one of three hundred to contribute three dollars per month in addition to present payments.

If the amount is too high for many, he is willing to reduce it to suit, or to go into several "classes" who will bind themselves to contribute from ten cents to three dollars per month in addition to all sums now paid.

The point aimed at is the establishment of a certain fund that can be depended upon to carry the work, or any part of it that most needs support. The work must be increasing, additional help must be needed from time to time, and unless a way is provided it strikes me that we shall be guilty of allowing those who are doing the work to work themselves into the grave sooner than necessary.

I should like this matter to be taken up and acted upon promptly.

G. E. H.

TEA TABLE TALK.

THE editor let me see the sketch of Dr. Anderson, and in that the incident of his having never learned spelling is noteworthy. He gave this in detail to the editor, who tells me. He was but four years of age and had not up to that time studied anything, and his parents were thinking of how to go about his education. They found him reading, and he himself could never explain how it had come to him except that he just knew. This is a very interesting fact, and one of many of the same sort which could be gathered if we only looked for them. I told the story at the table, and the Student said he had had a similar experience in the same line. He said,

"I was not a precocious boy nor a dull one; simply ordinary. Sent to school very early, the spelling book was a terror to me and occupied most of my thoughts. I could not get on and was low in the class. One day I was especially annoyed by this, and after thinking of it all day went to bed full of grief and trouble on the matter. A very sound sleep came and I waked in the morning with the first and prominent thought, 'Oh I can spell now and will not look in the miserable book again.' I was then about seven. Without taking the book I went to school and rose through the class. Never again did I study the speller, and am now able to spell all words except the very rare and peculiar."

"What was that?" said the widow. "Was it your astral, or the mayavi-rupa, or what?"

The Student smiled at her utter disregard of terms, and said that he had not the slightest doubt about its being the taking up of old knowledge from another life, for he declared it had always been a most distinct experience and one he could not forget nor

be in the least confused about. Such incidents had happened to him before. In one case he was given as a small boy a missionary book that depicted the Hindus as a lot of miserable black men who were very near savages. This he took home, looked over, and then growing suddenly angry threw it on the floor saying it was a lie. He found in after life he was right, although at the time he had no means of knowing the facts about India or the Hindus, but had to rely on prejudiced tales and interested persons.

All this while the Professor was looking very grave. The old ridicule was not on his face, and the Student and I were beginning to think some inroads had been made on his skeptical mind. We asked him what he thought of it all.

"Well", said he, "I am bound to accept the evidence offered, and it certainly gives much extraordinary introspective experience. I can hardly put it down to imagination, as there was no basis, and besides, imagination will not confer knowledge. In the Student's case there was a slight beginning, as he had been studying, but in that of the Doctor there was absolutely no basis. Could it be that the cells of the body have a power of transmitting forms of knowledge such as spelling?"

At this all of us, even the widow, had to laugh, for we saw the Professor was, like so many of his brethren, in a very small corner and hardly knew how to get out. The Student came to his relief to our astonishment, telling us we must not ridicule the Professor, for he had hit on the explanation, provided he went just a little farther. The physical cells have such a power, but it is latent and can never come out until the Ego, the inner man, draws out the latent impression. And this is not possible unless the Ego in the body has been through a similar set of impressions as those tried to be brought out. That is, there must be an interaction and interrelation between the physical collection of atoms and man inside. If the inner man has been, say, a speller of English, and the mass of atoms composing the body has been also used by those who have been good spellers, then it will be possible for the person to pick up old knowledge. But this goes to show that it is in any case the remembering of what we once learned, and that always depending on the physical instrument we are using at the time. The Professor looked relieved, as we were all so interested in the solution of the matter that we forgot the person who brought it out.

The very cases that seem against this are really supports to it. Take that of the family of the great musician Bach. His descendents were, indeed, good musicians but not such as he, and little by little his great abilities faded from the family. At first this seems to negative the idea, but if you will remember that the Ego must have the power in itself you will see that though Bach may have left atoms with musical impression the new Egos coming to the family line were not able to draw out the power of the instrument, and so it sounded no more. This is a great lesson in karma and universal brotherhood if looked at in the right way. It was the karma of that family to draw Egos to it of indifferent capacity,

and those using the atoms of the family gave them new and other impressions and tendencies until at last Ego after Ego was attracted to the family devoid of talent. The same may and does happen in respect to virtue. Hence as we act and live we raise up or pull down the general standard. This is also beyond doubt the real reason for the ancient insistence on the purity of the family line: it is at the same time the cause for the amalgamation of many races to produce a new one, as we see here in our own land.

JULIUS.

LITERARY NOTES.

DR. HUBBE-SCHLEIDEN, F. T. S. and Editor of German periodical *Sphinx*, has seen fit to start a Theosophical Society in Germany which has no official connection with the T. S., and yet he has at the same time used our seal and symbols on the prospectus issued. The name he takes is *Theosophische Vereinigung* instead of *Gesellschaft*. All the original impulses and light he had in the direction of theosophy he got from the T. S., and it passes the comprehension of German and non-German theosophists why he should desire to start a similar movement, declining all coöperation with the T. S. The weak excuse is offered that Germans are so insulated as to refuse to belong to a Brotherhood they do not themselves start. The Doctor believes this but we do not; and it must be evident to any thinker that the realization of a Brotherhood is put very far away when another is begun simply because ours started first with English-speaking people. Sweden, Spain, France, and India do not think so, nor do the mass of Germans either. He also mistakes and issues misleading notice when he calls the T. S. "Indian", for it is not that. If it is anything special, it is American in impulse, origin, form, and method. But as Dr. Hübbe-Schleiden is bent on his course, even though he was years ago advised contrarywise by the Masters of T. S. in whom he believes, we wish him well, and may all good attend his efforts.

THE DREAM CHILD, by Florence Huntley, is one of those imaginative treatments of the unseen world which the now-pronounced popular tendency to the Occult is sure to educe by the dozen from writers eager to seize the spirit of the age and to supply it with pabulum that shall have quick reward. Ingenious, vivid, tender, perceptive of the all-powerful force of a pure and mighty love, this book gives a picture of the supra-sensual life which may captivate many a soul just hearing of Reincarnation. There is no need to point out its inaccuracies or misconceptions, for one great fact disposes of all,—namely, that revelation of astral and spiritual condition can never come from imagination or preference, but only, if genuine, from *Those who Know*. Novels and dreams and fancies must ever be fruitless, since nothing but testimony can certify, and testimony has to be from witnesses. The most vigorous intellect and the purest heart furnish no map of a realm they have not entered, and for the outlines of such a map we can but go to such disclosures as Masters have been pleased to make. Other searches are vain and misleading, however they may

charm or soothe. And so the successive books, like *The Dream Child*, as they patter from the press, need only the touchstone of Masters' testimony to dispel any confidence in them as real. *(Arena Publishing Co.; Boston.)*—[A. F.]

AZOTH, or the Star in the East, is by A. E. Waite and published by the Theosophical Publishing Society, 7 Duke Street, Adelphi, London. It makes large claims in the most gentle words, but none of which it in any way supports. It cannot be regarded as a useful contribution to theosophical literature. Its sub-head is "Embracing the First Matter of the Magnum Opus, the evolution of the Aphrodite Urania, the supernatural generation of the Son of the Sun, and the alchemical transfiguration of Humanity". It is also called "a new light of Mysticism", but I fail to see where the new light is. The style is good, but for all that it is no way clear to a theosophist. The printing is by the H. P. B. Press and is well done. The book is very large and the price is 21 shillings, 236 pages Imp. 8 vo. It is fair to state what the author claims thus: "The conclusions reached in the work are the result of considerable research into the significance of the Hermetic and Mystical Symbolism contained in alchemical literature, and as regards fundamental doctrine they offer a reasonable harmony between the transcendental teachings of Eastern and Western Theosophy".—[J.]

FEBRUARY LUCIFER is a particularly rich number. H. P. B. gives "Notes on the Gospel according to John"; Dr. Hartmann writes on "The Foundation of Christian Mysticism"; Dr. Pratt's able article on "Linguistic following Doctrinal Change" concludes; most curious facts are stated in Mr. Frank Cushing's "Zunis"; Mr. Rego sends a paper upon "The Musical Scale and Man: an Analogy", read before an Australian Lodge and worthy of preservation everywhere. Mr. Laheri's article, "Buddhism and Hinduism", shows that there is a tendency among Eastern Theosophists to excite the jealousy of the latter by encomia upon the former, and quotes Mr. B. Keightley's correction of the President-Founder's assertion that H. P. B. avowed herself a Buddhist. The article is calm and fair and judicial, and its excellent spirit, joined with the facts it cites and the others it evidently has in store, commend it to the fraternal consideration of all who love peace and would save the T. S. from any sectarian leaning. *Lucifer's* magazine reviews are ever of astonishing extent and care, and its record of Theosophical works makes an exhibit whereof any Society might be proud.—[A. F.]

SHORT CHOICE SELECTIONS from H. P. Blavatsky, with contributions by several members of the Swedish Theosophical Society, is edited by Bro. William Harnquist of the Swedish Branch, who has sent it to us. It is published at Stockholm. Beginning with the Address to the Archbishop of Canterbury, it gives several good articles by H. P. B. But the first one, to the Archbishop, was not in fact written by her, but by our old friend Richard Harte, F. T. S. The series ends with H. P. B.'s article, *My Books*.

THEOSOPHICAL SIFTINGS, Vol. V, 17-18, is a reprint from the *Theosophist* of Mr. Sinnett's "Studies in Buddhism". The enormous expansion of public interest in everything touching Theosophical doctrine revives in journalism the formerly-passing questions as to Oriental thought upon the soul, immortality, Nirvâna, and the like, and it is timely to reissue correction by a competent and percipient expositor of the strange misconceptions of such writers as Max Müller, Rhys Davids, and Dr. Kellogg. In his lucid manner Mr. Sinnett presents the real Buddhist thought, shows it contradictory of the Western inter-

pretation of it, and with relentless logic disperses the gaping wonder and the pious groans and the Evangelical pity of the philologist and the parson. Theosophists need this clear-cut exposition for use at the present era, and will need it all the more as the Church wakes up to the advance of Theosophy and seeks to hinder it by blundering quotations and mistaken exegesis. The authoritative works by Buddhist teachers are better guides to Buddhism than a dissection of Sanscrit works by an Oxford student or a superficial glance at Hindustan by an American missionary.—[A. F.]

FEBRUARY THEOSOPHIST. "Old Diary Leaves XI" relates circumstantially the cremation of Baron de Palm, the first public cremation in the U. S., at Washington, Pa., under Theosophic and scientific auspices. The sheet soaked in alum, now universally used, was a device of Col. Olcott. The whole cost of the incineration was only about $10. Mr. John M. Pryse continues his collection of "True Welsh Ghost-Stories"; there is a long *critique* on Bishop Copleston's "Buddhism", but done with too little controversial and literary skill to be thoroughly effective; and W. R. Old, with the same admirable diction and force which made his *What is Theosophy?* one of the choicest and best-selling of recent Theosophical publications, begins an article on "Psychometry". The *Theosophist* reprints a letter from Col. Olcott to the *N. Y. Evening Telegram* offering to "cordially greet" any aspirant for H. P. B.'s vacant place who shall produce two passwords given him years ago as an easy means of identifying real messages. The letter has not secured from all Theosophists a conviction of its wisdom, little as they anticipate the advent of an aspirant thus fortified with vouchers.—[A. F.]

THE ASTROLOGER'S MAGAZINE is published by Allen Leo at 12 Ludgard Road, London, England (Peckham), and is devoted to a proper presentation of the science devoid of charlatanry. It contains from time to time simple lessons in astrology. The price is $1.50, to be ordered from the proprietor.

BOOK NOTES, Theosophical, Occult, Oriental, and Miscellaneous, is a little monthly in charge of Mr. John M. Watkins and issued by the T. P. S. The subscription is 1s. 6d. It contains a synopsis of the contents of every Theosophical periodical, and a notice of new works. If carefully and judiciously carried out as projected, it will give important information to Librarians and others.

JOURNAL OF THE BUDDHIST TEXT SOCIETY OF INDIA. The first number of this, January, 1893, is at hand. It is published in Calcutta and edited by Sarat Chandra Das, C. I. E. The yearly subscription is five rupees; address the Secretary, 2 Creek Row, Calcutta. There are eighty-six pages in this number, with eight pages Appendix. To orientalists this journal will be very useful. It has several pages in original Magahdi, Tibetan, aud other text. It is pleasant to see that all the offices of the Society are filled by native orientals, with no disfigurement from so-called European oriental sham lights. Bro. H. Dharmapala, F. T. S., is Assistant Secretary. Among the articles in this are *Constitution of B. T. S.*, *Indian Pandits in Tibet*, *Lamaic Hierarchy*, and several old oriental works. The Appendix treats of the Bon Religion in Tibet and gives some Folk Tales.

"THE COSMIC ETHER, the Invisible Actuator of the World of Matter and Life", by B. B. Lewis, is a learned treatment of the Ether as the source of universal vital phenomena, and in most condensed style handles Light, Electricity, Gravitation, the Aurora, Comets, the Solar Corona, Cosmic Evolution,

etc. There are not a few Theosophical affiliations, and the work is serviceable to Theosophy directly by expanding conception of the ether and thus pointing to the Akasa behind. So instructive is it that students may salute it with glad welcome. But unfortunately the punctuation has apparently been left to the printer, and is of exaggerated atrocity, so bad that almost every sentence has to be reconstructed to educe sense. This becomes so wearisome as to be intolerable. A valuable book is thus made practically serviceless, and learning paralzyed by ignorance. A worse case has rarely occurred. It should be reprinted and carefully corrected, being well worth that. (M. A. Sewall, Bridgeport, Conn.)—[A. F.]

Mirror of the Movement.

AMERICA.

Dayton T. S., Dayton, Ohio, was chartered March 18th. It has 14 Charter-members, and is 73d on the American roll.

Aryan T. S. Sunday evening lectures in March were: 5th, *Evolution* (Part 2), Miss K. Hillard; 12th, *The Man in the Universe*, Alex. H. Spencer; 19th, *The Solitude of the Soul*, H. T. Patterson; 26th, *The Theosophy of St. Paul*, Rev. James Taylor.

"H. P. B." T. S. had Sunday lectures in March: 5th, *Resurrection and Reincarnation*, Donald Nicholson; 12th, *Measure for Measure*, Jas. H. Connelly; 19th, *Health*, Dr. E. G. Day; 26th, *Monads*, Dr. T. P. Hyatt.

Brooklyn T. S. had for Sunday evening lectures in March: *Theosophy as a Religion*, Alex. Fullerton; *Evolution, Theosophy, and Religion*, Wm. Main; *The Destiny of the Soul, as taught by the Church, Materialism, and Theosophy*, Leon Landsberg; *The Persistence of Spirit and Matter*, Miss E. M. Daniell.

N. Y. Lecture Bureau supplied lectures in March: Krishna T. S., Philadelphia, Wm. Main on *Evolutionary Cycles* and Miss K. Hillard on *The Serpent of Evil*; Varuna T. S., Bridgeport, Jas. H. Connelly on *Dwellers in the Astral World*, Henry T. Patterson on *The Solitude of the Soul*, and Burcham Harding on *Practical Theosophy*; Atma T. S., New Haven, Leon Landsberg on *The Origin of the Devil*, and H. T. Patterson on *The Solitude of the Soul*.

Chicago T. S. has for its Syllabus of Discussions in March and April, Universal Brotherhood, Reincarnation, Karma, States of Consciousness, Manas, Death and After, The Rationale of Heaven, Conscience, and Links between Religion and Science.

Aryan T. S. invited Mr. Alex. R. Webb, the late Consul at Manilla whose conversion to Mahommedanism has been so extensively noticed in journalism, to address it, March 7th, upon "Theosophy in Islam". Mr. Webb joined the old Pioneer T. S. in St. Louis years ago. He has of late travelled and studied in Moslem lands, and is establishing in New York the publication of a weekly Moslem paper and of books expounding that religion. The Aryan Hall was

crowded, some persons standing. After the single speaker upon the schedule topic of the evening, "Spiritualism," Mr. John M. Pryse, concluded, Mr. Webb lectured for an hour and a quarter. It was deeply interesting to see and hear upon the platform of the unsectarian T. S. a representative of a religion so little known in America. *Five* of the world's great faiths have now been represented at the Aryan meetings.

BLAVATSKY T. S. has received a munificent gift from one of its new members, —Bro. Pom K. Soh. It is a full set of the *Encyclopædia Britannica*, an excellent general library, a table and book-case. Others have aided in various ways, the hall is filled on occasion of public lectures, and the Branch is growing in numbers. It was fitting that the Branch in the Capital should be named after the Head of the Society, and for both reasons the American Section regards it with special interest and hope.

BROOKLYN LOTUS CIRCLE began on Sunday the 12th of March with Miss Chapin in command and an attendance of twenty-seven. This is very good for a beginning. They have an advantage in being in a residence part of the city near a great many homes. They meet at the Brooklyn T. S. headquarters. Miss Chapin and others who started the N. Y. Circle are missed by that, but did well in beginning the work in their own Branch. The songs used by the Circles are being printed on the Aryan Press and will be for sale very cheaply by the PATH in a short time.

"THE PAST MONTH has been a rushing one in Chicago Theosophical circles. What with lectures, Branch meetings, special meetings, socials, etc., sometimes as many as three gatherings crowding into one day, we may fairly claim greater activity than ever before. Bro. Claude F. Wright's presence has given an impulse to local work which has already produced encouraging results. At his suggestion Chicago Branch has adopted the plan of admitting visitors by card, also his idea of associate memberships, which have been readily sought by inquirers. A syllabus of discussions, also his suggestion, has been issued, with the result of increased attendance at Branch meetings and vigorous study on the part of members called upon to participate. A course of Sunday evening lectures has been started at Headquarters in addition to similar work done in the southern part of the city in the League Room. Bro. C. F. Wright opened the down-town course with an address in Athenæum Hall, March 5th, his subject being "Salient Points of Theosophy". About 300 people were present, many of whom before leaving asked for tickets of admission to next Branch meeting. Another promising result of the present activity is the formation of a new Branch by our Swedish members in the northwestern part of the city. It is appropriately called the Wachtmeister, in honor of the Countess whose name is dear to all Theosophists. Bro. Jakob Bonggren is its President; Bro. Wm. Westerlund, Secretary. There is promise of another Branch in Englewood, a near suburb, of whose organization I may be able to give account next month." (Communication).

CLAUDE F. WRIGHT arrived in Chicago, Tuesday, February 14th. On the Thursday following he attended a class for the study of the *Key to Theosophy* on the north side of the City; Friday he addressed a meeting on the south side on "The Ego." On Saturday he lectured before the Chicago Branch on Occultism". Sunday afternoon he addressed the Ramayana Branch on Dreams", and in the evening spoke at the rooms of the League T. W. on The Theosophical Philosophy." The Tuesday and Wednesday following he

attended *conversazioni* at League Rooms and Ramayana Branch respectively. Thursday, the 23d of February, he addressed a special meeting of the Chicago Branch and made proposals for some changes in its methods of work. Friday, the 24th, he lectured at League Rooms on "Dreams"; on Saturday he addressed the Chicago Branch on the "Sixth Sense". Next day, Sunday, 26th, he lectured in the afternoon at Merrick's Hall on the "Unity of Religions", and in the evening at League Rooms on "After-death States". Monday he spoke at a meeting on the north side on "Theosophy". Wednesday, March 1st, he spoke on "Universal Brotherhood" to the Chicago Branch. Thursday, March 2d, he addressed a meeting in Englewood on "Theosophy". Friday he lectured on the "Haunts of the Soul" at League Rooms". The Sunday following, March 5th, he gave a public lecture in Athenæum Hall on "Salient Points of Theosophy", 320 persons being present. Wednesday, Mar. 8th, he spoke before the Chicago Branch on "Reincarnation". Thursday he organized a Swedish Branch of T. S. on the north-west side, to be called the "Wachtmeister Branch". Friday, March 10th, he attended a meeting in League Rooms and answered questions on Theosophy by the public. Saturday at a special meeting of members only of the Chicago Branch he spoke on "Memories of H. P. B.; and criticisms of the Chicago Branch." Sunday, March 12, he lectured in the afternoon at All Souls' Church on "Reason and Intuition", and in the evening on "Elementals" at League Rooms. March 14th, Tuesday, he attended a meeting at Englewood for the formation of a Branch there, and addressed it on "The Theosophical Society". Wednesday, March 15th, he addressed Chicago Branch on "Karma". The above does not include numerous parlor meetings and personal visits. All the meetings have been well attended, and many were crowded to excess.

St. Louis Globe-Democrat reports the Pranava T. S. meeting on March 5th, when Mr. Seth Wheaton, President, discoursed on "Theosophy and its Relations to Religion", and Mr. W. C. Johnson read a paper entitled "A Theosophical Argument". The missionary visits to St. Louis of Miss Stabler and Claude F. Wright are showing effect in the firmer grasp Theosophy now has upon F. T. S. there, and in the earnest attempts of Mr. Wheaton and other workers to bring its teachings to public knowledge. The above papers, both of which are said to have been excellent, are one of these attempts, and are sure to have results. St. Louis has never been a fruitful Theosophic field, yet unquestionably might make a far different record if every F. T. S. there would throw away his lethargy or his time-serving or his fancied "respectability", and give a manly and a helping hand to the few Brethren who are trying to exemplify Theosophy rather than secrete it. The latter have the respect of the public, the sympathy of the Society, and the gratitude of—Higher Powers.

PACIFIC COAST.

Bro. E. B. Rambo, while upon a business trip through the northern part of the Coast, has visited the Branches at Tacoma, Seattle, Victoria, B. C., Portland, and Olympia, lecturing to them upon "The Heart Doctrine" and "Objections to Reincarnation".

Branch meetings in San Francisco are much larger than ever before, the capacity of the rooms having been taxed to its utmost several times of late. An offer from an experienced and able Sanscrit scholar to lecture once a week

was gratefully accepted, and Monday evening is devoted thereto, the instruction being careful. Attendance is good and interest very deep. Every evening of the week is occupied by some class for Theosophical study. This is a very significant indication of a steadily enlarging devotion to such topics, and must ensure progress.

UPASANA T. S., San Diego, has been enriched with provision from President Sidney Thomas of a neatly fitted Hall for meetings, wherein the first address was made by Mrs. Annie Besant. There is a perceptible increase in the Branch of the spirit of unity and zeal, the new members especially being earnest students. The recently-elected Secretary is Mrs. Julia Y. Bessac, 4th and Palm streets.

THE PACIFIC COAST LECTURER addressed a good audience at Petaluma, California, on February 6th, and another at Visalia on the 20th in Native Sons' Hall. Much interest was evinced and the meeting was long. On the 23d and 25th, Dr. Griffiths lectured at Fresno to large audiences. A Branch there is probable. On March 3d, the lecture was at Merced, and it received unusually extended press notices.

FOREIGN.

BRAHMINS OBJECT to Buddhism. From trustworthy sources we hear that many Brahmins in India are raising objections to the T. S. on the ground that it is a Buddhist Society. This doubtless arises from the fact that Col. Olcott is a Buddhist, and from the prominence given to the name in Mr. Sinnett's *Esoteric Buddhism.* If we could only get the ear of these objectors we could show them that the T. S. is too catholic and broad to be either Buddhistic or Brahmanical. As Mr. Sinnett is more Vedantin than Brahman, his book proves naught in the line of the objection. It is to be hoped that Iudian Fellows of the T. S. will dissipate the objection raised.

MRS. BESANT arrived in Southampton on the 4th of March in the "New York". This was the first trip of that vessel under the American flag, and it is a good omen that it bore Mrs. Besant home. Very rough weather was met on the voyage, but Mrs. Besant's friends will be glad to know that she stood the trip well and was able to at once go up to London where she arrived in the early hours of the morning. The house was dark and no one up to meet her, as she was not expected until next day. Reporters came as usual, and on Monday the *Gazette*, the *Chronicle*, the *Morning*, and other papers had long reports. They remarked that Mrs. Besant had grown greyer during her absence, and the first picture was a copy of one taken in San Francisco. On the next day Mrs. Besant began her work in England of lecturing. Thus it is the theosophists cannot wait for amusement when there is work to do.

THE OTHER theosophical arrival is that of Bertram Keightley from India almost from the depths of the sea. He was wrecked on the way from Madras to Colombo, the steamer sinking within a few hundred yards of shore. The passengers passed the night in crowded boats, unable to cross the surf till daylight, and then were obliged to walk many miles through sand, marsh, mud, and jungle to the nearest village, the sun blistering them and hardly any food or water being attainable. Mr. Keightley was barefoot. A few articles were washed ashore, but almost all of his luggage was totally lost, money, letters, personal souvenirs,—worst of all, the notes collected during two years for a

work on Indian literature, and the cherished letters from H. P. B. Mr. Keightley was well upon arriving in England, but later gave evidence of the climatic effects of India, and will need no small treatment before entire restoration to health. To be robbed and then shipwrecked within a few months is certainly Karma in severe form, and Bro. K. would seem now entitled to a long stretch of uninterrupted bliss. Perhaps this may include his attendance at the American Convention in April!

THE SIDNEY T. S. reports activity. A Lending Library is being formed, and meetings are held Wednesday and Sunday evenings. There is a *Secret Doctrine* class of seven with E. W. Minchen as Conductor. Literature is also being spread. There is encouragement in this, as the S. T. S. passed through a dark period recently. Personalities, contrary to our first object, did damage. A certain stranger who preaches Theosophy and Christianity mixed is for a time obstructing the work of all. But experience shows that if Theosophy is attended to and promulgated it will win at last. Our Australian brothers seem to think that Annie Besant was needed in U. S. to wake America to Theosophy. Not so. It has long been awake, and because of that—and not to bring it about—did she come here. Let them not judge America by English newspapers behind time and insular in thought.

COLONEL OLCOTT has issued an Executive Order declaring that the *Theosophische Vereingnung*, started by Dr. Hübbe-Schleiden in Germany, is not a Branch of the T. S. The name of this new body really means Theosophical Union. In February the Colonel was on tour, and writes from Bhagalpur, India. We understand that Bro. S. V. Edge is with him.

CEYLON LETTER.

BRO. B. KEIGHTLEY, who was wrecked on his way to catch the English steamer, stopped here for a few days after the disaster while waiting for the French boat, and weak and exhausted as he was held T. S. meetings, lectured once, and visited the Sangamitta Girls' School. During the latter part of last month we had the honor of a flying visit from our good sister Mrs. Cooper-Oakley of London, who was on her way to Australia. She was travelling by that fine ocean palace, the S. S. *Ophir* of the Orient Line. The steamer hove in sight on the morning of the 23d ult., and as soon as it anchored in the Colombo Harbor Mr. de Abrew boarded the steamer and exchanged greetings with Mrs. Cooper-Oakley. The whole party landed soon afterwards and drove down directly to the Sangamitta Girls' School, where Mrs. Higgins received them as her guests. The visitors made a tour of the institution with Mrs. Higgins, visiting each class, hearing the girls read, and speaking to them. The girls then beautifully sang for the visitors some English hymns and songs and Sinhalese lyrics, Mrs. Higgins accompanying them on the piano. The visitors were delighted with what they saw and heard at the school, and they all made encouraging observations in the Visitors' Book. Mrs. Cooper-Oakley resumed her voyage that very night: Mrs. Higgins and a party of friends went to see our sister off to Australia. Mrs. Cooper-Oakley was not a stranger to us, for nine years ago she was here with our H. P. B., when she was our lamented teacher's constant companion. Next Sunday there will be celebrated the annual Convention of the Society in Ceylon, when several important measures concerning the T. S. and the educational movement will be discussed.

SINHALA PUTRA.

THE THEOSOPHICAL SOCIETY'S PROPERTY.

The president of the T. S. has issued notice to the following effect under date of December 29, 1892:

(a) that he has executed in due form of law a deed transferring the title of the real estate of the T. S. to a Board of Trustees consisting of himself and the General Secretaries of the various Sections with some other individual members, and that said deed was recorded in Chingleput, Madras, on the 21st of December.

(b) that he will, as soon as circumstances permit, transfer to the same Board all the funds of the T. S.

(c) that henceforth all the property of the T. S. as a whole will be vested in the Board.

(d) that it is necessary for all who have made wills in favor of the T. S., as distinguished from any Section of it, to alter such wills and make a codicil or new will in the following form: I give and bequeath to the Trustees for the time being of the Theosophical Society appointed or actiug under a deed of trust dated the 14th day of December, 1892, and duly enrolled (the sum of . . . . or such and such property) out of such part of my estate not hereby specifically disposed of as I may by law bequeath to charitable purposes, etc., etc.".

(e) lastly he draws attention to the fact that bequests made to the American or European Sections are not to the T. S. as a whole but to those Sections. This was, we thought, well known, but it is right to state it again.

At the same time it should also be remembered that bequests made to the T. S. as a whole do not put any money into the treasury in any way directly or indirectly of any of the Sections, unless we except the Indian Section which has its offices in the Adyar Headquarters.

WILLIAM Q. JUDGE,
General Secretary American Section.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in March Path				$270.70
Contributions since March report:				
Members of Aryan T. S.	$ 6.00	H. G. S.	$ 5.00	
F. B. D.	2.00	J. B.	1.00	
J. P. K.	75.00	A. K.	2.00	
L. H. K.	1.00	P. v. d. L.	2.50	
R. O. R. B.	1.00	E. A. H	7.00	
				102.50
Actual deficiency March 22d				$168.20

NOTICES.

BRANCH PAPER No. 32, *The Theosophical Idea of Immortality*, read befere the St. Paul T. S., was issued to the Secretaries on March 25th.

A GRIEVOUS MISPRINT in Branch Paper No. 8, page 4, line 4, made *selflessness* to read *selfishness*, thus reversing the sense. Secretaries will please make written correction.

The disappearance of virtue and philosophy is only for a time; the souls possessing these will return again, bringing both with them.—*Book of Items.*

OM.